Shema', if it is in front of the bed he may not recite, but he must remove four cubits and then recite. R. Simeon b. Eleazar says: Even if the room is a hundred cubits long he should not say the Shema' in it until he takes it away or places it under the bed. The question was asked: How did he [R. Simeon b. Gamaliel] mean? That if it is behind the bed he may recite at once and that if it is in front of the bed he must remove four cubits and then recite? Or did he perhaps mean it this way, that if it is behind the bed he removes to a distance of four cubits, but if it is in front of the bed he does not recite at al? — Come and hear, for it has been taught: R. Simeon b. Eleazar says: If it is behind the bed he may recite at once, if it is in front of the bed he removes four cubits. R. Simeon b. Gamaliel Says: Even in a room a hundred cubits long he should not recite until he takes it out or puts it under the bed. Our question has been answered, but there is a contradiction between the Baraitha? — Reverse the [names in] the second one. What reason have you for reversing the second one? Why not reverse the first? — Who is recorded to have said that the whole room is like four cubits? R. Simeon b. Eleazar.[17]

R. Joseph said: I asked R. Huna as follows: There is no question in my mind that a bed with legs less than three handbreadths long is reckoned as being attached to the soil.[18] What of one with legs four, five, six, seven, eight or nine handbreadths long? — He replied: I do not know. About ten I was certain and did not need to ask. Said Abaye: You did well not to ask; ten handbreadths constitutes a different domain.[19] Raba said: The law is that less than three is regarded as attached to the soil, ten constitutes a different domain, from ten to three is what R. Joseph asked R. Huna about and he did not decide it for him. Rab said: The halachah follows R. Simeon b. Eleazar. So too said Bali in the name of R. Jacob the son of the daughter of Samuel:[20] The halachah follows R. Simeon b. Eleazar. Raba, however, said: The halachah does not follow R. Simeon b. Eleazar.

R. Ahai contracted a match for his son with the house of R. Isaac b. Samuel b. Marta. He brought him into the bridal chamber but it was not a success.[21] He went in after him to look, and saw a scroll of the Torah lying there. He said to them:[22] Had I not come now, you would have endangered the life of my son, for it has been taught: It is forbidden to have marital intercourse in a room in which there is a scroll of the Law or tefillin, until they are taken out or placed in one receptacle inside of another. Abaye said: This rule applies only to a receptacle which is not meant for them, but if the receptacles are specially meant for them, ten are no better than one. Raba said: A covering

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(1) Only in this case does the first Tanna forbid, but R. Jose is more stringent.

(2) V. supra 9b. And so the halachah is according to him.

(3) Who says that the time is up to the third hour, v. supra 9b.

(4) V. supra p. 49 n. 4.

(5) Rab.

(6) Since his knees are bent under him.

(7) As much as to say, too much must not be expected of human beings.

(8) Lit., 'a lantern' or 'anything transparent'.

(9) I.e., there is a partition between.

(10) Deut. XXIII, 15.

(11) Ezek. XXIII, 20.

(12) Gen. IX, 23 — of the sons of Noah.

(13) As much as to say, how can he hope to neutralize such a quantity?

(14) A quarter of a log.

(15) Because each drop of urine becomes neutralized as it falls in.

(16) I.e., whether the bed is between him and it or not.

(17) The source (If this dictum is not known (Rashi).

(18) Labud, v. Glos. And therefore anything placed under it is like being buried in the ground, (e.g., a chamber pot) and the Shema' may be recited.

(19) And therefore it is no covering.